

8231  
OBSERVATIONS  
ON SEVERAL  
BOOKS.

- I. A Letter to Mr. *Lock*, never Answer'd, by *Edmund Elys*, sometime Fellow of *Ba-liol* Colledge in *Oxford*.
- II. A Refutation of some of the false Conceits in Mr. *Lock*'s Essays concerning Humane Understanding.
- III. A Brief Answer to the Argumentation of *Gerardus de Vries* against the Innate Idea of God.
- IV. An Answer to Six Arguments produced by *Du-Pin*, to prove that Passage in *Josephus*'s (in which there is such honourable mention of Jesus Christ) to be spurious; together with some Reflections on a Passage in *Cornelius Tacitus*; and another in one of *Pliny*'s Epistles concerning the Christian Religion.

In a Letter to Mr. C. G.

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THE  
PREFACE  
TO THE  
READER.

**T**HE main Point in Debate in these Small Tracts, is, Whether it be most to the Glory of the Father of Spirits, and to the Excellency of the Humane Immortal Spirit, his Off-  
A 2                      spring ;

## To the Reader.

spring ; *That an Idea of God, the Infinite Spirit , and Intellect, should be Concreated with, or In-generated into it, when made in his Image, Genesis 1. 27. Or such Idea only Rise up within it by its own Formation, in the Exercise of Its-Self upon External Objects, under the Ministry of Sense, and its Ratiocinations upon them. It is easily acknowledged, The Latter comes in as an Additional to the Former, and Flows Necessarily from it. For the Invisible Things of Him, from the Creation of the World, are clearly seen, being understood by the Things that are made, even his Eternal and Godhead , Romans 1. 19, 20. Nor can it be denied, but that*  
This



## To the Reader.

*This Method of Sense is nearest,  
and lies most open to us in this  
Degenerate State, wherein we  
are sunk down into Matter and  
Sense.*

*But this will not Decide the  
Controversie; That alone can do  
it, that can give us the Original  
Make of our Minds, or Intellectual  
Spirits; and wherein  
the Divine Glory most manifested  
it self within us at the First: And  
that is the Word of God Alone.*

*Now That hath Declared, The*

*τὸ πρῶτον ἵσ' οἷσ' :*

*The Idea of God, (as the  
Word Properly may be Transla-  
B. ted)*

## To the Reader.

ted ) is Manifested in men ;  
For God hath shewed it to  
Them, by the same Impress of  
Creation , by which He made  
Weights for the Wind , and  
a Way for the Lightning of  
Thunder. He said , by Intel-  
lectual Inspiration, Job 28. 28.  
The Fear of the Lord, That  
is Wisdom.

As now in Regeneration, or  
New Creation, the Spirit is  
Renewed, in the same Image,  
in Knowledge, Righteousness  
and True Holiness, Ephesians  
4. 24. Colossians 3. 20. So He  
was First Created.

The Eclipse on this Idea is by  
Sin , and Corruption , the Ali-  
enation

## To the Reader.

enation from God, through the Ignorance in us, and because of the Blindness of our Hearts, *v. 18.* We are now Condemned, *as to the Mines, in Attaining Knowledge, and to work by Sense first.*

*This is the Great Intention of the Following Animadversions, which according to Solomon's Advice, Hastens to the Conclusion of the Matter, Eccles. 12. 13. Comprising Much in Little; and so is Recommended to Divine Blessing, and Publick Acceptance; as Asserting from Scripture, and Reason Enlightned by it; An Understanding cannot be an Understanding in the Glory and Dignity of the First Creation; but it must have the*

## To the Reader.

*Image, and Idea of the Infinite,  
All Creating Understanding upon  
it, and within it; though infinite-  
ly exceeding it.*

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A  
L E T T E R  
T O  
Mr. John Lock.

Decemb. 16. 1699.

SIR,

Since you say, you shall be very glad of a Demonstration of the *Immateriality* (in your Reply to the Lord Bishop of Worcester's Second Letter, p. 393.) I hope you will either acknowledge, what I here send you to be such a Demonstration, or shew Me the Reason, why you Reject it.

" A RATIONAL Soul is capable of apprehending, *i. e.* of having a Notion, or Idea of  
" GOD, that is, of One Being Infinite in All Perfection, therefore it is a Substance Immaterial.  
" or Incorporeal.

" Mr.



" Matter cannot apprehend *Being Infinitely Beyond*  
" *all Matter* : For it implies a Contradiction that  
" Matter should *Be Beyond* all Matter, and it must  
" *be so*, if it can apprehend that One Being, which  
" is infinitely *Beyond all Matter*, since *apprehending*  
" supposes *Being* : 'Tis evident therefore, that no  
" thing can apprehend Beyond all Matter, that has  
" no Being Beyond Matter.

" It does not imply any Contradiction, that  
" there should be a Created Substance that has a  
" Being Beyond all Matter : Such a Substance we  
" affirm the *Mind*, or *Spirit of Man* to be : And so  
" it is capable of Apprehending the One *Being*  
" *absolutely Infinite*, or that Essence, which is Infi-  
" nite in All Perfection, that is, GOD.

" I have no more to say to you at present, but  
" that I sincerely wish you all Happiness, and re-  
main,

*Your Faithful Servant in  
the Love of the Truth*

Edmund Elys.

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A  
REFUTATION

O F

Some of the False Conceits  
in Mr. LOCKE's ESSAY  
concerning *Humane Understand-*  
*ding.*

*Essay concerning Humane Understanding,*  
Book 1. Ch. 2.

“**T**O Imprint any thing on the  
“ Mind, without the Mind's  
“ perceiving it, seems to  
“ me hardly intelligible.

*Answ.*

*Answ.* Almighty GOD, the ONE Being Absolutely Infinite, is in All Creatures, and in a peculiar manner in All Rational Souls, in that they are capable of Reflecting upon Him, being in themselves, and in All other Creatures.

The First Act of the Rational Soul is the Perception, or Apprehension of *Being Absolute or Universal*: For 'tis impossible the Soul should Perceive or Apprehend this, or that to be, without any Notion or Apprehension of *Being Absolute, or Universal*, which Being is GOD.

In the Notion, or *Idea* of GOD is implied the *Idea of All Things* since He is the Fountain of All Being.

To imprint any thing on the Mind or Rational Soul, without the Mind's perceiving it, is as Intelligible as to make or create the Mind without the *Mind's* perceiving it. When we say, That GOD has imprinted an *Idea* of Himself upon the minds of All men. Our meaning is this, That he has made use

use of such a Nature or *Mode of Being*, that whensoever we REFLECT, *ἡ φύσις*, (according to such a *State* in which we were Created), upon our own Souls, we cannot but have some Notion or Perception of Him, *ἡν ὃν ζῶμεν, κινῶμεν, καὶ ὃν χρὴ νοεῖν*, *In whom we Live, and Move, and have our Being.*

The *Corruption* of Humane Nature chiefly consists in the *Defection* of the *WILL* from the *Divine Goodness*, to which Onely it ought to be Fully and Absolutely *Inclin'd*; and in the *Defection* of the *UNDERSTANDING* of the One Infinite Essence; which Defection of the *UNDERSTANDING* arises from the Perverseness of the *WILL* being Bent upon such Objects, as if they were *Absolutely Good*, which are but *Vanity and vexation of Spirit*; unless they are affected by the *WILL*, or *Intellectual Appetite*, (*μετὰ τῆς Ἀναφορᾶς πρὸς τὸν Θεόν*) Onely in Reference to GOD the Fountain of All Goodness; *i. e.* the One Being Absolutely Infinite.

“To



“ To make Reason , *says he*, discover those Truths thus imprinted , is  
 “ to say, that the Use of Reason discovers to a man, what he knew before.

*Answ.* By the Use of Reason, or Exercise of our Understanding, we discover, or come to the Knowledge of that which was in our Understanding before, though we did not *Actually* Apprehend or *Reflect* upon it. Hence it appears that this Gentleman's most Confident Assertion is no better than a Gross Falshood : “ That we may as  
 “ well think the Use of Reason necessary to make our Eyes discover Visible Objects, as that there should  
 “ be need of Reason, or the Exercise thereof, to make the Understanding see what is Originally engraven  
 “ in it.

We hope this Gentleman, upon a more mature Consideration, will not deny, That 'tis Necessary that any Object should be in the *Understanding*



ing, as impress'd upon it, or propos'd to it, before it can be Perceiv'd, Known, or Assented unto, as a Verity, or that which Really is.

A thing *visible* must be *in sight*; that is to say, it must make some impression upon the Visive Faculty, before it can be seen. So an Object of the *Intellect* must make some Impression before it can be Actually Perceiv'd, or Known.

Chap. 3. Sect. 1. " The Ignorance  
 " wherein many men are of them;  
 " ( *viz.* Practical Principles; ) and  
 " the slowness of Assent wherewith  
 " others receive them, are manifest  
 " Proofs that they are not Innate.

*Answ.* This Ignorance and Slowness are manifest Proofs that there is a Perverseness in the WILL, Hindring the *Understanding* from a due Reflection upon those *Practical Principles* which are all implied in the *Notion*, or *Idea* of the ONE Being  
 In

Infinite in All Perfection : For nothing can be more manifest than this, That this *Being* is to be Lov'd vvith all our Heart, and vvith all our Soul. Upon this depend All other *Practical Principles*.

*Chap. 3. Sect. 8.* " Conscience is  
 " nothing else but our own Opinion  
 " of our own Actions. And if Con-  
 " science be a Proof of Innate Princi-  
 " ples , Contraries may be Innate  
 " Principles, since some men, with  
 " the same Bent of Conscience, pro-  
 " secute what others avoid.

*Answ.* Conscience is not *Opinion* , but that Faculty of the Rational Soul, by which, if *Rightly* Exercis'd , we *Reflect* upon our own Actions with a certain Notice of their Conformity or Difformity to the Law of GOD.

An *Opinion* that any man has, That he pleases GOD in what is Really Wicked , is not Conscience, but the *Contempt*, or *Pollution* of Conscience.

*Book*

*Book 2, Chap. 16. Sect. 8.* " This  
 " is observable in *Number* , That it  
 " is that which the Mind makes use  
 " of in measuring all things that by us  
 " are measurable ; which principally  
 " are *Expansion* and *Duration* ; and  
 " our *Idea* of Infinity, even when  
 " applyed to those, seems to be no-  
 " thing but the Infinity of Num-  
 " ber.

*Ans.* Number is not Infinite in the  
 most strict and proper sense of the  
 word *Infinite* : It is indeed *Indefinite*,  
 or *Indeterminate* , but it implies a  
 Contradiction that it should be *Infi-*  
*nite* , because it had a Beginning ;  
 and so was *Bounded à Parte An-*  
*te*.

Its being *Indefinite* , or *Indetermi-*  
*nate* , clearly suggests the *Idea* of the  
 ONE Being *Absolutely Infinite*, which  
 is the *Foundation* , or *Origine* of E-  
 very *Unité in Number* , which we  
 could not conceive to be *Multiplicable*

*in Infinitum*, if we had not some *Conception*, or *Idea* of ONE whose *Power is Infinite*, which is the *Only True GOD*.

Chap. 17. Sect. 14. " They who  
 " would prove their *Idea of Infinite*  
 " to be positive, seem to me, to do it  
 " by a pleasant Argument taken from  
 " the Negation of an end ; which  
 " being Negative, the Negation of  
 " it is positive.

*Answ.* We say, there is nothing but what is *Transcendently Positive* in the *Idea* we have of that *Infinite*, which we Attribute to GOD : Conceiving that he has no Bounds, or rather, that he is beyond all Bounds, or *Modes of Being* ; we conceive that He Is Actually ALL that CAN Be : So that it implies a Contradiction that any thing should ever *Exist*, but what Derives its Being from Him, and retains it only in a Continual Dependence upon Him. In the Conversation I have had in the World.



World, the Divine Providence has given me many occasions to make Observations of *Rational Souls*, in Reference to their Notion of the *Deity*, far Different from those which have been made by this Learned Man. I have Observ'd many *Women*, and *Children*, and *Illiterate Men* that have had a much clearer Perception of the Divine Essence, more Pure, and Unmix'd with Error, than He with all his Wit, and Learning has Attain'd unto. They in the Simplicity of their Hearts have Reflected upon *That which may be known of GOD manifest in them*, Viz. That *Notion*, or *Idea* of G O D, which G O D Himself has Given, Propos'd, or Exhibited to their *Understanding*, or *Spiritual Perceptive Faculty*; whereas this Author *Deverting* his Mind (as much as He can) from the Apprehension of any such *Idea*, Frames to himself an *Idea of the Creator*, which Implies a Conceit that the Divine Excellence, or Perfection differs, *In the Degrees of the same Kind of Perfection*.



on from that which is in Men and Angels. Here the Learned, and Pious Reader may Perceive how this Author by deserting *the Ground* of all Right Ratiocination, the *Innate Idea of GOD*, and *Phantasying* that the Best *Idea* he can have of Him, must be the *Result* of his own Ratiocination, he becomes (as the *Apostle* speaks) *Vain in His Imaginations* concerning Him, by Attributing to Him, Perfection of the SAME KIND with that which we find in our selves, and in other Creatures, and so putting Bounds, or Limits to the TRANSCENDENCY of the *Divine Being*.

That the Judicious Reader may see, that I do not wrong this Author; I shall here Recite those Words of His, upon which I ground this charge against him.

Chap. 23. Sect. 33, 34, 35. ' If we  
 " Examine the *Idea* we have of the  
 " Incomprehensible Supreme Being,  
 " we

“ we shall find that we came by it  
 “ the same way ; and that the com-  
 “ plex *Ideas* we have both of God,  
 “ and separate Spirits, are made up  
 “ of the simple *Ideas* we receive  
 “ from *Reflection*, v. 9. having from  
 “ what we experiment in our selves,  
 “ got the *Ideas* of Existence, and Durati-  
 “ on, of Knowledge and Power of Plea-  
 “ sure, and Happiness ; and of several  
 “ other Qualities, and Powers, which it  
 “ is better to have than to be without  
 “ when we would frame an *Idea*, the  
 “ most suitable we can to the supreme  
 “ Being, we enlarge every one of these  
 “ with our *Idea* of Infinity ; and so put-  
 “ ting them together, make our com-  
 “ plex *Idea* of God. For that the mind  
 “ has such a Power of enlarging its  
 “ *Idea* received from Sensation and  
 “ Reflection, has been already, shew-  
 “ ed.

Here he plainly Refers to those  
 Words, *Chap. 17. Sect. 13.*

“ I think,

“ I think , it is evident that  
“ the Addition of Infinite things toge-  
“ ther ( as are all lengths, whereof  
“ we have the positive *Ideas* ) can never  
“ otherwise produce the *Idea* of Infinite,  
“ than as Number does ; which con-  
“ sisting of Additions of Finite Unites  
“ one to another, suggests the *Idea* of  
“ Infinite, only by a Power we find we  
“ have, of still increasing the Sum,  
“ and Adding more of the S A M E  
“ K I N D, without coming one  
“ jot nearer the end of such Pro-  
“ gression.

In the 34th *Section* of this 23d *Chap.*  
He has these Words--

“ And to Frame the *Idea* of an Eter-  
“ nal Being : The Degrees, or Ex-  
“ tent, wherein we ascribe Existence,  
“ Power, Wisdom, and all other Per-  
“ fection ( which we can have any  
“ *Ideas* of ) to that Sovereign be-  
“ ing which we call G O D , being  
“ all Boundless , and Infinite, we  
Frame

' Frame the best Idea of him our  
 ' Minds are capable of. *Sect.* 35. Tho  
 ' in his own Essence GOD be but Sim-  
 ' ple, and Uncompounded, yet I think  
 ' I may say, we have no other *Idea* of  
 ' him, but a Complex one of Existence,  
 ' Knowledge, Power, Happiness, &c.  
 ' Infinite and Eternal.

To what he speaks of a *Complex Idea*  
 of GOD, we answer, That a *Complex Idea*,  
 in reference to his *Essence*, must needs be  
 False: But we may have such a *Concep-*  
*tion* or *Idea* of Him, in reference to his  
*Works*, which may be called a *Complex*  
*Idea*: But any such *Idea* may be Resolv'd  
 into the *Simple Idea* of His Essence, *Viz.*  
*Of Being Absolutely Infinite.* In that He  
 grants that the *Idea* of GOD implies  
*Existence without Beginning, or End* (*Sect.*  
 34.) He plainly discovers the Force of  
 the *Innate Idea* of GOD in His own  
 Soul: For that which *Is without Begin-*  
*ing, or End, Infinitely Transcends* any  
 Object, the *Idea* whereof implies NUM-  
 BER, or DEGREES of Perfection.  
 We grant, that the Notion of Finite  
 E Per-



Perfections Growing, or Increasing *In Infinitum*, Suggests to us the *Idea* of GOD, or rather prompts us to *Reflect* upon It : But we deny that this *Idea* Implies any other Being than that which *Infinately* Transcends ALL DEGREES of Wisdom, Power, Goodness, &c. That Are, or can be. But this Author talks of *Degrees Boundless, and Infinite* : And how can we conceive any Being to *Transcend such Degrees* ? To this I Answer, that DEGREES, or PROGRESSIONS must have a *Beginning*, and so be *Bounded a Parte Ante*, and consequently can never be *Boundless, or Infinite*.

*Sect.* ‘ Tho, says He, in his own ‘ Essence GOD be simple, and unpounded, yet I think we have no other ‘ *Idea* of him, but a Complexion of ‘ Existence, Knowledge, &c.

To this I Answer, *First*, That the *simple Idea* of NECESSARY EXISTENCE, implies the *Infinity* of Knowledge, Power, &c.

*Secondly*, here I observe another Instance of the Force, and Efficacy of the  
*Innate*



*Innate Idea* of the Divine Essence in the Soul of this Man, in that he Acknowledges that G O D in his own Essence is Simple, or Uncompounded, which every Man must Acknowledge to be True, so far as he Reflects upon the *ἡ ἀπὸ τοῦ Θεοῦ φαινομένη εἰς ἡμᾶς*, as the Only Ground of All True Ratiocination.

*Sect.* 36. ‘ This farther is to be observed, that there is no *Idea*, we Attribute to God which is not also a part of our Complex *Idea* of other Spirits.

*Ans.* Any *Conceit* of the Name or Essence of G O D, which does not imply *Absolute Infinity*, is not the *True Idea* of G O D, but an I D O L.

‘ Book 4. *Chap.* 10. *Sect.* 7. ‘ I think, this I may say, that it is an ill way of establishing this Truth, and silencing *Atheists*, to lay the whole stress of so important a Point, as this, upon that sole Foundation: And take some Mens having that *Idea* of God in their minds (for ’tis evident some Men have none,

‘ and some worse than none, and  
 ‘ the most very different ) for the  
 ‘ only Proof of a Deity ; and out of an  
 ‘ over Fondneis of that Darling Inven-  
 ‘ tion, Cashier, or at least endeavour to  
 ‘ invalidate all other Arguments, and  
 ‘ forbid us to hearken to those Proofs,  
 ‘ as being weak, or Fallacious, which  
 ‘ our own Existence, and the sensible  
 ‘ parts of the Universe, offer so clearly  
 ‘ and cogently to our Thoughts, that  
 ‘ I deem it impossible for a considering  
 ‘ Man to withstand them.

*Ans.* We affirm, that Every Crea-  
 ture, Every part of the Universe Proves  
 the Existence of the CREATOR, as  
 the *Prime Cause* of all THINGS, and  
 EVENTS (Sin only excepted.) But  
 we affirm also, that what He Signified  
 to MOSES by calling himself, I AM, He  
 signifies to every *Rational Soul*, That He  
 Is *Absolutely, or Universally*: He is *Actually*  
*ALL that can Be* : This *Signification,*  
*Idea, or Intellectual Representation of the*  
*Divine Essence*, Every Creature, Every  
 EFFECT of the Divine Power, that  
 comes to our Notice, *Suggests* unto us,  
 or

or *Proposeth* to our CONTEMPLATION. This Truth is most certainly Signified by those Words of the Blessed Apostle, Rom. i. 20. τὰ ἄεστα ἄνθρω-  
 πῶν κτιστὰς ἰδοὺς ἃς ποιήσας NOOT-  
 MENA KACOPATAI, ἢτε αἰσθ. αὐ-  
 τῶν ἀνθρώπων, καὶ συνιέντες.

*The Invisible things of Him being understood, being νοούμενα, MINDED, Observed, Reflected upon, τὴν συνίστασθαι, by the things that are made, As the Means, or Occasion of such Reflection, Κεχρῶσθαι, are clearly seen, are Perceiv'd, or Apprehended by a kind of INTUITIVE Knowledge ; The Eyes of the Understanding being Fixt upon an IDEA, An Intellectual Image, or Representation of HIM : Which Image, is That concerning which we have this Divine Testimony, Genes. 27. GOD Created Man in his own IMAGE. Power, and Godhead are Synonymous Terms, each of them Signifying, The ONE ALMIGHTY, The ONE Being Infinite in All Perfection: Of Him, and through Him, and to Him, are All things : To whom be Glory for ever. AMEN. ΕΡΧΟΙ ΚΥΡΙΕ ΙΗΣΟΥ.*

Ge-

## Gerardus de Urries

*In Exercit. 2. Sect. 7. hæc Verba  
habet.*

‘ **Q**Uælibet, aiunt, ex nostris Ideis  
‘ requirit causam, in qua vel for-  
‘ maliter, vel eminenter contineantur  
‘ perfectiones, quæ in Idea representan-  
‘ tur. Habemus autem Ideam Dei, Tan-  
‘ quam Entis infinite perfecti: Ergo ali-  
‘ qua ejus causa erit, in se vel formaliter,  
‘ vel eminenter perfectiones illas conti-  
‘ nens, quæ in Idea tali repræsentantur,  
‘ id est, infinitas. In Nullo ero Finito  
‘ infinitæ perfectiones existunt. Ergo  
‘ datur aliquod infinite perfectum, in  
‘ quo omnes illæ perfectiones continean-  
‘ tur



tur, quodq; adeo fit illius Ideæ causa  
 quod ipsum est Deus. Ad quæ notan-  
 dum, Ideam, quæ per omnia Deum re-  
 præsentat sic ut a parte sui existit, neces-  
 sario potèere infinitam sui causam, quia  
 & ipsa talis est infinita. At vero ejus-  
 modi Ideam ut mens humana habeat,  
 tantum abest ut ne quidem habere pos-  
 sit. Constat enim, vim concipiendi, non  
 esse ipsa mente majorem : quare, cum  
 hæc finita sit, etiam illam esse talem.  
 Unde conficitur non posse finitam no-  
 stram mentem clara aliqua Idea iisibi  
 positive repræsentare, perfectiones infi-  
 nitæ tanquam tales ; Cognoscere ta-  
 men pro modulo infinite perfectum,  
 fateor ; verum non aliter quam per-  
 fectiones finitas multiplicando ; isq;  
 omnes limites ac imperfectiones detra-  
 hendo ; ac deniq; judicando majus  
 id esse, quam quod a finita mente com-  
 prehendi queat. Quæ omnia cum a  
 mente nostra fieri possint, Idea infiniti  
 entis causam aliquam extra mentem  
 quærere nil est necesse ; nedum ut ea  
 statuatur infinita.

Non

Non aliter, inquit, quam Perfectiones  
 Finitas Multiplicando Resp. Nequa-  
 quam Concipimus SIMPLICITER  
 INFINITUM, seu DEUM Verum &  
 Aeternum Perfectiones Finitas Multipli-  
 cando : Nam hoc esset existimare Per-  
 fectiones in Creaturis esse *Ejusdem Gene-  
 ris* cum Perfectionibus, seu Attributis  
 Divinis, Quæ nihil aliud sunt, quam ipsa  
 Divina, seu *Ipsum Simpliciter Infinitum* a  
 Mente nostra Conceptum sub Variis Co-  
 gitandi Modis cum Respectu ad Varios  
 Ejusdem INFINITI Efficientis in rebus  
 Finitas Effectus.

‘ Dissertat. de Conceptu Infiniti, *Seç.*

‘ 7. Ego prorsus autumo Conceptum  
 ‘ Infiniti, qua talis, in mente nostra Nega-  
 ‘ tivum esse, non positivum : Demonstrō:  
 ‘ Quicquid Positive concipimus id Intel-  
 ‘ lectui nostro tanquam illi appropriatio-  
 ‘ natum occurit. Fieri namq; non potest,  
 ‘ ut aliquid positive a mente nostra at-  
 ‘ tingatur, quod caprum ejus excedit, in  
 ‘ quantum ni mirum eum excedit, quoni-  
 ‘ am implicat intellectum nostrum posi-  
 ‘ tivo modo versari circa id, quod sua  
 ‘ natura est extra ejus spheram activi-  
 ‘ tatis.

Resp.

Resp. Contradictionem implicat, ut  
**Id** non sit summè Positivum, quod Mens  
 nostra Apprehendit sub Ratione, seu  
**IDEA SIMPLICITER INFINITI**,  
 Quod, manifestum est, Infinitè nostram  
 Excedere Sphæram Activitatis *Intellectiva*,  
 adeo ut **Id** nullo modo Possit Mens nostra  
 Comprehendere : Nec tamen hinc sequitur,  
 quod Ipsum **INFINITUM** a Mente  
 nostra, seu Intellectu Positive non Attin-  
 gatur. Quicquid id est, quod Mens nostra  
 Concipere potest per aliquam Ideam, seu  
 Conceptum a seipsa Formatum, hoc cer-  
 te est ipsi Intellectui Appropportionatum;  
 sed Nulla est Proportio inter Mentem no-  
 stram atq; *Ipsam Simpliciter Infinitum*,  
**DEUM Opt. Max.** Cujus Notio, seu *Idea*  
*ab Ipso DEO* in Mente nostra est Formata,  
 in quam Mens nostra seu Intellectus se  
 Potest *Reflectere*, sed nullo modo Potuit-  
 eam Formare, seu Efficere.

*Sect. 2.* ' Quamvis sit certissimum nos  
 ' merito ob validas rationes judicare id,  
 ' in re infinitâ plus est quam in Finitâ; &  
 ' per quod res infinita constituitur in esse  
 ' Infiniti, esse a parte rei, quam maxime  
 ' positivum ; negatur tamen illud plus

F

; reali-

Resp.

- ‘ realitatis, quod est in re Infinita, eamq;
- ‘ Infinitam facit, Te Ideâ quadam positi-
- ‘ va concipere ; quod docuisse omnino
- ‘ necesse fuerat ad conficiendum, nos In-
- ‘ finitum per veram Ideam, & non tantum
- ‘ per Negationem Finiti percipere.

Resp. Hinc constat nos *illud Plus Realitatis Ideâ Positivâ Concipere*, quod explicite, & directe Concipiamus, illud esse Summe Positivum; nempe Infinitum omnia Creata, seu Finita ipsâ Realitate, seu Entitate Infinite Excedere.

- Diatr. de Ideis Innatis, Sect. 8.* ‘ Suf-
- ‘ ficit ad id, ut Ideam Dei infinite perfecti
  - ‘ formet Mens ipsa, si perfectionibus,
  - ‘ quarum Ideam ex creaturis hausit, sic
  - ‘ fines detraxerit, ut nullam amplius in
  - ‘ eis advertat limitationem, quam ad-
  - ‘ vertit omnino in rebus creatis ; Hoc
  - ‘ vero cur excedat mentis vires audire
  - ‘ lubet.

Respondeo, Veram Dei Infinite Perfecti Ideam non aliquam includere Perfectionem *Ejusdem Generis* cum istiusmodi Perfectionibus, quarum Ideam Mens ipsa ex Creaturis hausit : Sed quælibet Creatura Cogitata, seu *Intellectu* Percep-



ta Sufficit, ut Instrumentum *Providentia Divina*, ad excitandum *Intellectum*, ut *Reflectat* sese in *Ideam DEI Opt. Max. UNIUS Simpliciter Infiniti*; hoc est, in ipsam nostri *Intellectus Modificationem*, quæ provenit, seu emanat a *Peculiari Modo*, quo *DEUS, Essentia Simpliciter Infinita* Inest in omni *Anima Rationali*. Percipere *INFINITUM*, nisi per *Ideam* ab ipso *INFINITO* Provenientem, tantum abest, ut Valeat *Humanus Intellectus*, quantum, ut Valeat *Corpus suis ipsius viribus e Terris ad Astra ascendere*.

Sect. 2. ' At vero telum hinc in me coniciendum erat trabale. Nimirum ' *Cum D. de Uries Ideam Dei Innatam neget, & per discursum eam formari doceat ab ipsa mente, non video, ait, qua ratione eam propositionem, Deus Existit, ad innatas, noeticas, & innatas referre queat. Utiq; tamen queo : quia innatam Dei notitiam sola assentiendi pronitate definivi.*

Resp. Ego dico illam huic; Propositioni *Deus Existit; Assentiendi Pronitatem* aliunde non oriri, nisi ab *Innata DEI Opt. Max. Idea*, quæ scilicet nihil aliud est, nisi

*ipsa* (ut supra dixi) *Nostri Intellectus Modificatio*, &c. Quicquid est in Rerum Natura, Intellectui Humano Applicatum, Sufficeret, si Pravitas *Voluntatis* non obstaret, ad excitandum *Intellectum*, seu *Facultatem Intellectivam ad Actum Intelligendi* seu clare, ac distincte Percipiendi CREATOREM in omni Creatura, *Peculiari Modo* in omni Anima *Rationali*, Existentem. Tunc clare ac distincte CREATOREM Percipere includit Tunc Percipere *Virtualiter*, seu *Implicite*; vel *Formaliter*, seu *Explicite* Eum Esse UNUM *Simpliciter Infinitum*.

Vale, Amice Lector. Faxit Deus Opt. Max. ut ad summam *Summae Veritatis Notitiam Amando* potius, quam *Disquirendo* pervenire annitamur; Nec unquam nobis licere censeamus *Questiones* discutere, an hoc vel illud sit Verum, nisi sanctissimo istiusmodi Studio adducti, ut OMNI VERO Cum OMNIO BONO in Aeternum perfruamur.

San. AUGUSTINUS in Psalmum 27.  
 ' Non est Lumen Nostrum Ex Nobis, sed  
 ' Tu Illuminabis Lucernam meam, DO-  
 ' MINE. ΕΡΧΟΤ ΚΤΡΙΕΙΗΞΟΥ.

F I N I S.

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*An Answer to Six Arguments,  
produc'd by DU-PIN, &c.*

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S I R,

**I** Give you many Thanks for sending me a Copy of the Arguments produc'd by *DU-PIN*, &c. to which I shall undertake, by the Divine Assistance; to return a clear and satisfactory Answer.

*Argument I.*

‘ That the Style is Intricate, and not very fluent; and different from that of *Josephus*, whose Expressions are generally clear and elegant.

*Answer.* This is *Gratis dictum*, and there is not the least Ground for such a Saying.

*Argument II.*

‘ That ’tis evident this Passage was inserted afterwards into the Text of *Josephus*, because the coherence of the following Sentence is interrupted, for immediately after the end thereof, we read — *About that time the Jews began to be afflicted again by another Calamity*; Words that have no manner of Relation to what went before concerning our Saviour, but which manifestly appertain to the Massacre of the

A

Jews.

4 *An Answer to Six Arguments*

‘ *Jews*, whom *Pilate* had caus’d to be slain in *Jerusalem*, that came just before this Passage concerning *Jesus Christ*; which plainly shews, that it does not belong to *Josephus*, and that it has been afterward added.

*Ans.* Nothing can be more evident than the orderly Connexion of what *Josephus* relates concerning our Saviour, to the words before going concerning the Massacre of the *Jews*, whom *PILATE* caus’d to be Slain, who also caus’d our Saviour to be put to Death upon the Cross. *Γίνεται δὲ καὶ τὸν αὐτὸν χρόνον Ἰησοῦς ὁ τῆς, &c.*  
*About this Time*——No less evident is the Coherence of the Words following, to what he relates, with all possible Brevity (not thinking it convenient to insist upon so Dangerous a Subject) concerning the Life and Death, and Resurrection of our Saviour. *Καὶ ὑποτὸς αὐτὸς χρόνος*, says *He*. And about the same Times: Why Times, and not Time? Because he refers both to the Time of that Massacre, and to the Time of the Resurrection of *JESUS CHRIST*, and of the wonderful Perseverance of the *CHRISTIANS* in their Profession that followed thereupon. *Ἐἰς τὴν νῦν ἡ Χριστιανικὴ ἀπὸ τοῦ δεσπομασμένων ἐκ ἐπέλιπε τὸ φύλον. Καὶ ὑποτὸς αὐτὸς χρόνος, &c.*

*Argument III.*

‘ They argue that in case this Passage were taken separately, yet even then it might be easily perceiv’d that they are the words of a *Christian*, and not of a *Jew*, since *Jesus Christ* is there call’d *GOD*, his Miracles and Resurrection acknowledg’d, and ’tis declar’d, that these things were declar’d by the Prophets; how can it be imagin’d that this can proceed from a *Jew*, especially *Josephus*, who seems to doubt



'doubt of the Miracles recorded in the Books that  
'were written by Hebrew Authors.

*Ans.* *Josephus* does not call *Jesus Christ* GOD, but expressly calls him a *Wise Man*; *Ἰησοῦς Σοφὸς Ἄνθρωπος*, are his very words; 'Tis true, he says in Admiration of him, *εἰς Ἄνδρα Ἄντ' λέγειν Χρῆν*, if we may call him a *Man*, intimating as he was such a one as might be called, *Θεὸς Ἄνθρωπος*, A *Divine Man*; an Appellation given to any wonderful Excellent Person. 'Tis easie to imagine how *Josephus* might have a great Veneration of our *Saviour* upon account of his Miracles and his Doctrine, and yet not think that it was necessary for him to Desert the *Mosaick Oeconomy*, supposing that the *Ceremonial Law* was still in force, since we know that some of those who expressly declar'd themselves to be *Christians* were of the same Opinion. 'Tis no wonder that *Josephus* should acknowledge that such a Person as our *Saviour* shew'd himself to be both in Life and Doctrine, should be foretold by the *Prophets*, since in so many places, he plainly shews that his Mind was possess'd of such Sentiments, which are most perfectly agreeable to the Preaching of *CHRIST* and his Apostles, (which he could not but have heard much of) and contrary to the Sentiments of the *Scribes* and *Pharisees*, and all sorts of *Hypocrites* amongst the *Jews*. I shall instance in this most Remarkable Passage, *Iib. 2. Contra Apionem*. *Ἡμετέρας Νομοθετίας Ὅου Μέρους τ' Ἀρετῆ ἐπίνεισι τὴν Εὐσέβειαν, ἀλλὰ ταύτης τὰ Μέρη τ' ἄλλα συνείδε, καὶ κατέστησε, λέγων δὲ τὴν Δικαιοσύνην, τὴν Καρτερίαν, τὴν Σωφροσύνην, τὴν Πολιτείαν πρὸς ἀλλήλους ἐν ᾧ πᾶσι Συμφωνίαν, Ἄπασιν γὰρ αἱ Περὶ ἑαυτοῦ καὶ Διατεταταῖ, καὶ Ἄλλοι πάντες ἐπὶ τὴν πρὸς Θεὸν ἡμῶν Εὐσέβειαν ἔχουσιν τὴν Ἀναφορὰν.* 'Our *Law-maker* did not make *Religion*, or the 'True Service of GOD a part of *Virtue*, but he saw 'and determin'd other *Virtues* to be part of it, viz. Justice, Fortitude, Temperance, the constant Agree-

‘ment of Persons of the same Political Society, or  
 ‘Commonwealth amongst themselves. For with us  
 ‘all Actions, and Studies, and Discourses have Refe-  
 ‘rence to the Service of GOD. How contrary is this  
 to the Sentiments of the *Scribes*, and *Pharisees*, *Hypo-*  
*crites*, and to all *Jewish Hypocrites* in all Ages amongst  
 all Nations? How perfectly agreeable to the *Preaching*  
 of CHRIST and his *Apostles*?

*Matth.* 22. 37, 38, 39, 40. ‘JESUS said unto  
 ‘him, Thou shalt love the Lord thy God with all thy  
 ‘Heart, and with all thy Soul, and with all thy Mind  
 ‘This is the first and great Commandment. And the  
 ‘second is like unto it; Thou shalt love thy Neigh-  
 ‘bour as thy self: On these two Commandments hang  
 ‘all the Law and the Prophets.

*1 Cor.* 10. 31. ‘Whether ye Eat or Drink, or what-  
 ‘soever ye do, do all to the Glory of GOD.

*James* 2. 12. ‘So speak ye, and so do, as they that  
 ‘shall be judged by the Law of Liberty. *The Law of*  
 ‘Liberty; that is, Thou shalt Love the LORD thy  
 ‘God, &c.

There is no true Liberty but in the True Service, or  
 Sincere Love of GOD. ‘Whosoever committeth Sin,  
 ‘is the Servant of Sin, *John* 8. 34.

*1 John* 4. 16. ‘God is LOVE, and he that dwelleth  
 ‘in Love, dwelleth in God, and God in him.

‘*Ευσεβεία* signifies the *True Worship*, or *Service* of  
 GOD, which consists (as to the *Internal Act*) in the  
 Exercise of such a Love, or *Affection* towards GOD,  
 which arises from a *Practical*, or *Effectual* Apprehension  
 of the INFINITY of the *Divine Goodness*; so that  
 we ought not to Love, or *Affect* any *Finite Object*, but  
 only in Reference to GOD, the Fountain of all Good-  
 nels. It would have been a strange thing indeed, if  
*Josephus* had not written one word concerning our  
 Lord JESUS Christ, of whose *Pious Life*, and *Ortho-*  
 doxy

dox Doctrine (so agreeable to the Sense that *MOSES* had of the *Moral Law*) he had most certainly a very high Esteem.

Argument IV.

What Probability is there that *Josephus* a Person extremely addicted to the Interest of his own Nation, should speak so honourably of *Jesus Christ*, whom he did not believe to be the *Messiah*, as is observ'd by *Origen* in his Book against *Celsus*, and that he should accuse his Countrymen, as having unjustly put him to Death.

Answer. That it is most probable, that *Josephus* should speak so honourably of *JESUS CHRIST*, I have shown already. He did not expressly accuse his Countrymen of Injustice in putting him to Death. It is uncertain whether he believ'd him to be the *Messiah*. 'Ο *Xριστός* *ἐτός* *αὐτοῦ*, only signifies, that he was the Person called *CHRIST*, from whom the *Christians* receiv'd their Denomination.

Argument V.

*Josephus* describing in the same Book the Martyrdom of *St. James*, declares, That he was the Brother of *Jesus Christ*: Now if he had made mention of him in some of the preceding Chapters, he would not have fail'd of taking notice thereof, or at least he would in this place have added something in his commendation.

Answer. If *Josephus* had done, as these Men fancy he should have done, they would have had a far more plausible pretence than now they have, to have said, That

That some things have been *Inserted* in his Writings by the *Christians*: For it would have been improbable that so Wise and Cautious a Man as *Josephus* (unless he had been a profess'd *Christian*) would so openly and so frequently have express'd his Regards for our Saviour, all the Potentates in the World being so *mad* against him. The great Affection which *Josephus* declar'd himself to have to the Memory of St. *James*, so eminent a Disciple of JESUS CHRIST, who gave Testimony with his Blood to the Truth of the *Gospel*; I say this Affection of his to the Memory of St. *James*, is a full and sufficient Argument to prove that the Honourable Mention of JESUS CHRIST, which we find in the Writings of the same *Josephus*, is as certainly and unquestionably his, as any Passage in all his *Antiquities*. He plainly and expressly detects the Sentence that *Ananias* the High-Priest pass'd upon St. *James*, That he should be Ston'd to Death; and he says, it was displeasing to all Good Men. "Οσοι δὲ ἐδύκουν Ἐπιστάται ὅτι καὶ τὴν Πόλιν ἦν, καὶ περὶ τῶν Νόμων Ἀκριβεῖς Βαρέως ἠνεγκαν ἐπὶ τέτρω, καὶ Περύπτον πρὸς Βασιλέα κρύφα ᾤδραλόντες αὐτὸ ἐπεῖλαι τῷ ἀνάγκῃ τοιαῦτα πράσσειν. ' This Act was resent'd with great Trouble and Indignation by all Persons of Just and Honest Principles, and well vers'd in the Laws; And they send in secret to the King, beseeching him, to write his Commands to *Ananias*, that no such thing may be done for the future. By saying that he was the Brother of JESUS CHRIST, *Josephus* said enough to make all Wise and Good Men to call to mind what he had said of *Jesus Christ*. And by saying no more of him here, he avoided the Fury of such Jews as had their Hands imbrued in the Blood of his Disciple.



Argument VI.

' This Testimony (say they) is not only unknown  
' to the Authors that liv'd before *Eusebius*, but *Origen*  
' expressly denies, that *Josephus* wrote any thing con-  
' cerning our Saviour. 'Tis very strange, says he,  
' (in *Matthew*) that *Josephus* who did not acknowledge  
' *Jesus Christ* as the *Messiah*, should give so Authentick  
' a Testimony of the Innocence of *St. James*, Would  
' he have spoken to this effect, if there had been in  
' his time so remarkable an evidence of the Divinity  
' of *Jesus Christ* in the Works of *Josephus*, as that  
' which is now extant therein?

*Ans.* These are *Origen's* words: Θαυμάσιον ὄντι ἐν τῇ  
ἱστορίᾳ ἡμῶν ἡ καταδεχόμενος εἶναι Χριστὸν, ὃ δὲν ἦπεν Ἰαννῆς Δι-  
σκολύμων Ἐμαρτύρησε τοιαύτην. 'Tis a wonderful thing,  
that *Josephus* being not *Converted* to the Christian Reli-  
gion, should give so ample a Testimony that *James* a  
*Disciple of CHRIST*, was such a Just and Upright  
Man. We say, as *Origen* did, That it's a wonderful  
thing indeed; and it did most certainly proceed from  
the Operation of the Spirit of GOD (in the Heart of  
*Josephus*) who alone, (as the *Psalmist* speaks *Psalm*. 136. 4.)  
doth great Wonders.

' *THEODORET* (says *DUPIN*) has also ob-  
' serv'd, that *Josephus* knew not our Saviour. But  
' nothing is more considerable than the Silence of  
' *Photius*, as to this matter, who making an exact E-  
' pitome of the Books of *Josephus*, takes no notice of  
' this Passage concerning *Jesus Christ*, which he would  
' not have omitted, if it had been then found in all  
' the Copies of the Writings of *Josephus*, and if he had  
' believ'd it written by him.

B

*Answer.*

Argument

*Ans.* Photinus has these very words, having spoken of the Death of St. John Baptist, καὶ τὸν [τὸν Χρῆνον] καὶ σὺν τῷ αὐτῷ ἐργάζεσθαι πάλιν. 'About that Time was the PASSION that bringeth Salvation. By which words it is manifest that Photinus did take notice that Josephus made mention of our Saviour: And there is no doubt but he would have insisted longer on this Reflexion, if he could have imagin'd there could ever have been in after Ages such a sort of Hypercritical Gentlemen, professing themselves to be Christians; who pretend to see farther into the Defects of the Antient Champions of the Christian Religion, than any of their acutest Heathen Adversaries could ever do; endeavouring to Evacuate this Testimony of Josephus, in which the great Eusebius thus Triumphs over the Profess'd Enemies of our Blessed Saviour, Hist. Eccl. Lib. 1. C. 12. Ταῦτα τῷ Ἰησοῦ Εὐαγγελιστῇ συγγράμματος, &c. 'Since the HEBREW Historian has deliver'd in writing these things concerning John Baptist and our Saviour, how can they escape the Imputation of the greatest Impudence, who have forg'd Stories contrary thereunto? The high Encomium that Josephus gives to St. John Baptist, is another Argument to prove, that he had such an Honourable Opinion of our Saviour, as that which is so plainly express'd in those words which we have undertaken to demonstrate to be his, hoping that for the future no Ingenious Person that shall read what is here written, will ever entertain the least Doubt or Scruple about it.

What Theodoret says is so far from invalidating our Assertion, that it plainly confirms it. Comment. in Dan. C. 2. 'Οι πάλαι Ἰουδαῖοι τὸν Μαχάριον Δανιὴλ Μέγιστον ἀπὸ πάντων Προφῆτων μέγιστος ἀξιόχρεως Ἰωσηππος ὁ Εὐαγγελιστὴς, τὸ μὲν Χριστὸν ἀντιπαραστήσας κήρυγμα, πῶς δὲ Ἀλήθειαν κρύπτειν ἐκ ἀνθρώπων, &c. 'The Antient Jews called the Blessed Daniel the greatest Prophet, as Josephus one of their own Nation

' Nation plainly Testifies, who did not receive the  
' Christian Religion, nevertheless he could not forbear  
' to declare the Truth.

We say as *Theodoret* does, that *Josephus* did not Re-  
ceive or Profess the Christian Religion, which is all that  
can be made of these words, τὸ Χριστιανιστὸν ἔδειξας  
κηρύγμα : And we say also, as he does, τὴν δὲ Ἀληθεῖαν  
ἠγύμνηεν ἐκ Ἀνεχόμενος. ' Nevertheless he could not  
' forbear to declare the Truth. I shall conclude  
with the Testimony of *St. Hierome*, ' In Catalogo  
' Scriptorum Ecclesiasticorum. Scriptit autem [*Jose-*  
' *phus*] de Domino in hunc modum : Eodem tempore  
' fuit JESUS, Vir sapiens, si tamen Virum cum opor-  
' tet dicere : Erat enim Mirabilium patrator Operum,  
' & Doctor eorum, qui libenter Vera suscipiunt,  
' &c.

I am glad that these Champions of their own Self-  
Conceit against the Interest of the *Common Christianity*,  
have not undertaken (that I ever heard of) to prove  
those words of *Cornelius Tacitus* and *Pliny* to be *Spurious*,  
which conduce very much to the Conviction of *Infidelity*.  
*Cornelius Tacitus*, *Annal. Lib. 15*. ' Sed non ope  
' humana, non largitionibus Principis, aut Deum plac-  
' camentis, decedebat Infamia, quin iustum incendi-  
' um crederetur. Ergo abolendo rumori Nero subdi-  
' dit reos, & quæsitissimis Panis affecit, quos per fla-  
' gitia invisos vulgus CHRISTIANOS appella-  
' bat. Auctor nominis ejus CHRISTUS, qui Ti-  
' berio imperante per procuratorem PONTIUM  
' PILATUM supplicio affectus erat. Repressa-  
' que in præsens exitiabilis superstitio rursus erumpebat,  
' non modo per *Juliam*, originem ejus mali, sed per  
' Urbem etiam ; Quo cuncta undique atrocia, aut pu-  
' denda conflunt, celebranturque. Igitur primo cor-  
' repti, qui fatebantur ; deinde indicio eorum Multitudo  
' Ingens haut perinde in crimine incendii, quam odio

odio humani generis convicti sunt. Et percussibus addita ludibria, ut ferarum tergis contexti laniatu canum interirent; aut crucibus affixi, aut flammandi: Atque ubi defecisset dies, in usum nocturni luminis uterentur.

Here is an express Acknowledgment of *one of the Articles of the Christian Faith*, viz. That JESUS CHRIST suffer'd under PONTIUS PILATE. And here is most certainly implied so strong an Argument to prove another Article, that *He Rose again from the Dead*, that nothing can be produc'd against it that carries any appearance of Reason. For how was it possible that so vast a Multitude (*multitudo Ingens*) of the best Educated, and most Ingenious part of Mankind, the *Jews* and *Romans* should have had so high an Esteem of the Name of CHRIST, who they knew was put to Death as the most Execrable Malefactor that ever was in the World, unless they had firmly believ'd upon sure and immoveable Grounds, that *He Rose again from the Dead*, and so Confirm'd the Truth of His Doctrine? Can we suppose that so great a Number of Men should Concur in *one False Conceit*, and so firmly adhere to a Resolution to lay down their Lives, rather than they would Recede from the Profession of believing it to be a Truth of the greatest importance to all Mankind? Has it, I say, any degree of Credibility, that so vast a Multitude should choose to suffer the most Painful and Shameful Death that could be invented, rather than they would Renounce an *Opinion* arising from no ground of Truth, but only from the *Figment* of some *Idle Erain*? 'Tis true, a Proud and Stubborn Humour may make some Men to choose to Die, rather than Renounce an Opinion, they have Vauntingly and Insolently Espous'd in Contempt of the Sentiments of those Men, whom they scorn to suppose to be their Superiors, or Equals in Understanding: But for one that has



has suffer'd upon such an Account, there have been a Thousand that have chosen to suffer Death, rather than they would Renounce the Christian Religion. And it must be consider'd, that the *Christians*, of all sorts of Men, have been most Eminent in *Meekness* and *Humility*, and Aversion from all Insolence and Contempt of any Authority, that without Sin they might submit themselves unto: So that nothing but a *Divine Sense* of the Truth of the Doctrine, which they profess they did Believe, and a present Enjoyment (in some measure) of Eternal Felicity in the Love of GOD, through Faith in JESUS CHRIST Our only Mediator and Advocate, could ever have supported them under the weight of such *Prodigious* and *Horrid Sufferings*. 'Pe-  
'reuntibus addita Ludibria, ut Feraum tergis coniecti  
'Laniatu Canum interirent, aut Crucibus affixi, aut  
'flammandi, &c.

Plin. Epist. Lib. 10. Ep. 97.

' Interim in iis qui ad me tanquam Christiani defere-  
'bantur, hunc sum sequutus modum: Interrogavi ip-  
'sos, an essent Christiani: Confitentes; Iterum, ac  
'Tertio interrogavi, Supplicium minatus: Perseve-  
'rantes duci iussi. Neque enim dubitabam qualecun-  
'que esset, quod Faterentur pernicaciam certe & inflexi-  
'bilem obstinationem debere puniri——  
'——Affirmabant autem hanc fuisse summam vel  
'culpæ suæ, vel erroris, quod essent soliti stato die ante  
'lucem convenire; Carmenque CHRISTO quasi  
'DEO dicere secum invicem: Seque Sacramento  
'non in scelus aliquod obstringere, sed ne furta, ne la-  
'trocinia, ne adulteria committerent, ne fidem falle-  
'rent, ne depositum appellati abnegarent.

Here you see the Wonderful Constancy of these Men, that being ask'd again and again, they would stand

stand to their Profession, tho they knew it wou'd cost them their Lives. When you consider how I Admire these Men, you will not think it strange that I so Abhor the *Father of the LEVIATHAN*, who *Tramples their Blood under his Feet, Scorns the Death of the Saints* as a Foolish thing, which is so pretious in the Sight of the LORD. 'Affirmabant autem, &c. Here we observe, that the *Primitive Christians us'd Verse*, i. e. *Psalms and Hymns, in the Solemnities of their Worship*; And that they always gave *Divine Worship to CHRIST*, acknowledging him to be their GOD; and that they did not distinguish between *Morality and Religion*, like the *Hypocrites* in all Ages; but PROTEST it was a principal part of their RELIGION, 'To be True, and Just in all their Dealings, to keep their Bodies in Temperance, Soberness and Chastity, not to covet, nor desire other Mens Goods, &c.

I shall not make any Apology for the length of this Letter, since the Design of it is no less than this, to Excite in my own Heart, and in yours, and in the Hearts of all the Readers (if it shall be made publick) the most Earnest and Effectual Desires of that Joy and Satisfaction which shall never end, but continually encrease, till it be Consummated in the Full, Perfect, and Eternal Enjoyment of the LORD OUR GOD, *In whose Presence is Fulness of Joy, and at whose Right Hand there are Pleasures for evermore.*

I am your Faithful Servant,

E. E.

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FINIS.

U

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*Petri Danielis Huetii*

Examinis Argumentationis *Cartesianæ*,

D E

# Existentia Dei.

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Examen

Per EDMUNDUM ELISIUM.

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**H**ÆC sunt HUETII verba in Censurâ Philosophiæ *Cartesianæ*, p. 109. 'Neque rei infinitæ, ob id ipsum quod infinita est, neque proprietatum rei infinitæ Ideam habere possumus, nam finitæ tantum Idæ apud me esse possunt; quæ autem Idea finita est, rei infinitæ, & summè perfectæ Idea esse non potest.

*Resp.* Idea DEI Opt. Max. UNIUS simpliciter Infiniti nihil aliud est, quàm ipsa nostri *Intellectus Modificatio*, quæ provenit, seu emanat à *Peculiari Modo* quo DEUS, Ipsum UNUM simpliciter Infinitum Inest in *Omni Anima Rationali*. Clare ac distinctè Percipimus  
M                      Essentiam

Essentiam simpliciter Infinitam se nostro *Intellectui* exhibentem, licet omnes *Intellectus* nostri Operationes sint Finitæ. Per *Ideam* DEI aliquando significare volumus ipsum DEUM se nostro exhibentem *Intellectui*; aliquando Nostram Ipsius *Intellectionem*. Nihil aliud est dicere nos nullam INFINITI *Ideam* habere, ac nullam DEI habere *Notitiam*.

P. 113. 'Id, *Inquit Cartesius*, quo à finito differt in finitum, *reale* est aliquid, & *positivum*; Id autem quo finitum differt ab infinito, nempe limitatio, est aliquid *negativum*, *defectus* scilicet *Entis*. Acquiri autem non potest notitia ejus, quod est, per id quod non est, cum è contrario, per id quod est cognoscatur id, quod non est. Fateor (*inquit Huetius*) id, quo infinitum differt à finito, *reale* quid esse & *positivum*, si ad ejus naturam attendatur: Sin id referatur ad nostram cognitionem, cum infinitum mens humana percipere non possit, nisi *negative*, id quo infinitum à finito differe percipimus, *negativum* tantum est, non *positivum*.

*Resp.* Clarè & Distinctè Percipimus, seu cognoscimus ipsum DEUM, seu UNUM *simpliciter infinitum* esse Summè *Positivum*; atque eà ratione ab omni Finito Infinitè differre. Certè ad Ejus Naturam attenditur, cum Ipsum Percipimus, seu Cognoscimus: Itaque apertè constat falsissimum esse, quod asserit *Huetius*, id, quo Infinitum à Finito differre, percipimus, *negativum* tantum esse, non *positivum*.

Turpissima est ista *Huetii* Hallucinatio p. 114. 'Si res in se spectentur, tam est quod finitum est, quàm quod infinitum. Nam Infinitum Est Per Se, Finitum non alià ratione Est, nisi ab Infinito Derivatam, nec in Esse suo permanet, nisi ab illo Conservatum.

P. 118. 'Si *Idea* rei infinitæ, & summè perfectæ, finita ipsa est, & imperfecta, aliunde sanè proficisci potest, quàm à re infinita, & summè perfectâ.



*Resp.* Idea rei infinitæ, & summè Perfectæ, nempe UNIVS Simpliçiter Infiniti, cum sit *Vera*, est in suo genere *Perfecta*: nec aliunde proficisci potest, nisi ab Ipso UNO se nostro Objiciente Intellectui.

P. 120. 'Ergone, inquires, nullam habemus Dei notitiam? habemus verò, & manifestam quidem, at non ex Idea Dei haustam, sed Ratiocinando collectam.

*Resp.* Nulla Ratiocinatione quispiam hominum unquam pervenerit ad Veram DEI Notitiam, nisi eà, quà in Varia Objecta diffusas Cogitationes Recolligit ad UNUM *simpliçiter Infinitum*, Cujus Notitiam, seu Perceptionem Dei Opt. Max. Ideam vocamus.

P. 125. 'Quod summè perfectum est, necessario existit, eo modo quo est. Si reipsa est, reipsa necessario existit. 'Si est tantum in Intellectu, in Intellectu tantum necessario existit.

*Resp.* Prodigiöse absurda est, & maximè pudenda is hujusmodi suppositio: Quod summè Perfectum est, intellectu tantum Necessario Existere: Nam Sole clariùs elucescit, Non esse Summè Perfectum, quod Nullam habet Existentiam, nisi in Intellectu nostro.

P. 129. 'Urgent *Cartesiani*, & aiunt rem in infinitam, & summè perfectam esse Ens ipsum καὶ Ἐξοχὸν, Ens generale, Ens Infinitum, &c. Pergunt ambiguitatis latebras quærere: Ens enim illud Generale Notio mentis quædam Generalis est, ex singularium Entium Notionibus collecta: ut Animal notio mentis est ex singulis Animalium notionibus conflata.

*Resp.* Ens ipsum καὶ Ἐξοχὸν, Ens Infinitum, non est Notio, sed Notum, seu Principale Intellectus Objectum. Id ipsum Fons, & Origo est Universorum Entium: Notio seu Idea Ipsius Fons Notionum, seu Idearum Universalium. Ens Derivatum non rectè Percipitur, nisi Percepta *Entitate* unde derivatur.

P. 132. 'Longè veriùs, digniùsque de Deo & cogitat, & loquitur, qui nihil eorum esse dicit, quæ cogitari possunt, quàm qui Deum id esse, quod cogitat, confidenter pronuntiare audet.

*Resp.* Nihil aliud Pronuntiamus, de DEO, nisi quod Ipse de semetipso Pronunciat, *Exod.* 3. 14. 'Cum igitur, inquit *Huetius*, Idea Dei, quæ in me, & aliis est, sit huiusmodi, ejus consimilem esse, *Cartesij* Ideam arbitrari possum, & debeo, ac propterea nihil omnino opus esse, cur Deus ad eam informandum Auctor adsciscatur.

Opto equidem huic Viro Erudito Mentem saniozem. Certè *Insanientis* est existimare aliquem habere Veram DEI Opt. Max. Ideam, seu Notionem, cujus Auctor non sit ipse DEUS. Solem Oculo Corporeo Perspicere sine ipso Sole nobis. Affulgente non possumus: Nec *Patrem Luminum*, Fontem Omnium Essentiarum Animo Perspicere, nisi Ipso Semetipsum nostro exhibente *Intellectui*.

Id rectè dictum est à *Cartesio*, quod illi opprobrio vertit *Huetius*, p. 133. 'Ideam hanc perinde ut in se, sic in aliis quoque in esse, verùm ab iis non agnosci. O Miseras hominum Mentēs! O pectora cæca! Qualibus in Tenebris Vitæ, quantisque Periculis Degitur hoc ævi quodcunque est!

Liceat Ethnicis vocibus Exclamare contra Praxin *Antichristianam*. Quantà Solitudine conantur haud Pauci *Scholastici* Intellectum Avertere à DEO, Principali Intellectus Objecto. Qui Vere est OMNIA, & sine Quo Nihil est; Veram illam LUCEM fugientes Cogitationes suas convertunt ad Tenebras, ac Meras Negationes de DEO. Nihil aliud sunt, quàm Tenebræ, & Obfuscationes Intellectus, istius modi omnes Cogitationes, quæ aliunde Derivantur quàm à Patre Luminum, Verarum omnium Cogitationum Auctore: Qui, ut *Huetius*, atque aliorum omnium Veritatis Inimicorum Animis illiustrioribus Radiis Affulgeat Votis ferventissimis, ac perpetuis Precamur.

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